

# THE BAPTIST RECORD.

Integrity, and Fidelity to Cause of Christ.

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## BAPTIST RECORD.

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BAPTIST RECORD,

Jackson, Miss.

## COMMUNICATIONS.

### SAM JONES IN COLUMBUS.

DEAR BROTHERS:

I have just received your concern-

ing. Jones and Sam Small, in this city. Perhaps it is too early to state the real results of those remarkable meetings—the most remarkable in many respects I have ever seen. That they have done incalculable good is obvious on every hand. I have never before seen any community so thoroughly and religiously stirred. All the churches have received large accessions, and many—perhaps hundreds—will join churches elsewhere, as our town was filled with visitors from Mississippi, Louisiana, Tennessee and Alabama, who came to hear and who shared in the blessing.

Up to last date, seventy had been received in our church. Of this number, I baptized thirty-four last night, in the presence of the largest audience ever packed in our house. As you are aware, our congregation had been blessed with the manifested presence of the spirit before the coming of Messrs. Small and Jones. Many of our accessions were already almost persuaded. Still, I suppose, most of them have been brought into the kingdom, or so quickened as to renew their vows through the earnest evangelists.

The Methodist church has received about ninety; the Presbyterians, forty; the Episcopalians, thirty, while some go into the "Christian" and Cumberland Presbyterian churches. These figures do not adequately express the good which has been accomplished. A blessed result has been the quickening of the latent spiritual life of hundreds of professing Christians, and in scores of families has been erected the altar of prayer and praise. And even where souls have stopped short of a public confession of Jesus as their Savior, they seem to have been lifted to a higher plane of morality. The Temperance cause has received an impetus which would sweep our county for Prohibition if a vote could be taken to-day. Never have I heard men deal such blows at the accursed traffic.

But you ask: What of their

preaching? Do they preach the Gospel? In reply I would be very cautious and yet very candid. They preached a great deal more truth than I had expected they would. I may as well confess that I trembled when I heard they were coming to Columbus, for I feared they would bring a Gospel of mere morality. The published reports of their preaching elsewhere had greatly prejudiced my mind against them. But the first sermon I heard from Sam Small dissipated my fears and won for him my cordial sympathy. I found that he, at least, did faithfully preach Jesus and his blood as the only way to life. Nor did I hear one word from him during the series of meetings inconsistent with this. He is a preacher of the Gospel—the old story of "redemption through his blood, the forgiveness of sins according to the riches of his grace." He pointed sinners to Calvary in every discourse. To me, Mr. Small is very much the superior preacher of the two. He has a smoothness and eloquence, a pathos and sympathy, which moved my mind and touched my heart as Mr. Jones never did. In this opinion, however, very few of their hearers would agree with me, for with great unanimity the multitudes have awarded the crown of pre-eminence to the rougher Sam.

Sam Jones cannot be described as preacher. The sensational sentences and garbled utterances to which the press has given currency, do him injustice. He is not quite so much of a clown and boor as they would indicate. One must hear him not once or twice, but frequently, to properly appreciate him. I

was charmed by his style and almost ashamed that I had been seen on the platform with him! When I had heard him three or four times I found my prejudices giving way, and sentences, whose extravagant roughness and terrible invective had before repelled me, seemed admirably suited to the work the man had in hand! I think I had learned to estimate him in the light of the speaker and his general make-up. I found that Jones, also, pointed the penitent soul to the cross. Several times during the meetings he proclaimed Jesus tenderly and earnestly as the only hope of life and salvation. True, most of his preaching is to the conscience—awakening by the terrors of the law and the awful horrors of sin. But he does frequently interperse his fearful denunciation with pathetic appeals to come to Christ. He makes far too much of "joining the church," but in this he is but the average Methodist preacher.

Of course such teaching can be only dangerous, but there was so much good doctrine taught that he furnished the antidote with the poison.

Upon a calm and thoughtful review I am constrained to say that Jones is a great preacher, and an instrument for good, but my mind and heart are repelled by his unnecessarily harsh vituperation and vulgar boorishness. In my judgment nothing can justify his flippant and constant use of such phrases as the following: "Pussillanimous puppy," "pusillanimous coward," "dirty dog," "lying hound," "sniveling liar," and many such like expressions directly addressed to this audience. In animadverting on the criticism of one of our city editors who had characterized some of his utterances as unjust and unmanly, he showed a vindictiveness which was wholly foreign to the example of Him "who, when he was reviled, reviled not again." In spite of all extenuating excuses these are "dead flies in the ointment."

Then, in his ecclesiastical referen-

ces, Sam Jones was exceedingly unfair and ungentlemanly. His caricature of what he was pleased to term "Cathinism" betrayed either gross ignorance or wilful misrepresentation of the precious doctrines of grace.

Referring to baptism, he so forgot his manners as to say, "If any man tell's you only immersion is baptism tell him I say he lies," etc.

Of course this was silly, but was it not sinful as well as silly?

But he has gone, and in common with my brethren I am willing to overlook the unwise things he said when I think of the many good things, and when I look around me and behold on every hand the manifest proof that God has been with us of a truth, I can thank God for the blessings vouchsafed us and earnestly pray that the spirit of

RECEIPTS will be sent out to them. Subscribers folded in their papers.

May 3 1886.

### MT. LEBANON.

I have just returned from a visit to the Homer Baptist church. The loss of brother S. C. Lee is deeply mourned by the church and community. There is but one expression upon his death, and that is, that a noble, generous and faithful Christian minister has gone to rest. That rest that remaineth to the people of God. Arrangements were made for me to serve the church one Sabbath in each month. This engagement fills my entire time, as I am serving three other churches, all in Claiborne parish—Athens, Gilliam, and

others have received board and other worthy and needy people have been helped. Although, as above, we lost, on the night of March 1st, last, our principal building, library, furniture etc., by fire, the school the next morning on account of that the school was not suspended for a moment nor a pupil lost on account of the burning. But this accident is merely temporary. We will build or close our school. Mt. Lebanon College is the only Baptist college in operation in Louisiana at this time. The denomination in this State is weak in numbers and finances. Those who were our most wealthy and members have been impoverished by the dreadful overflows in the Mississippi and other rivers, and by other misfortunes, till they are incapable of doing much to assist us. We have a vast field of alarming destitution appealing to us for the gospel, demanding a large share of our scanty means. We cannot afford to let our College go down. The interests of our State, of the country, of the denomination and of humanity demand that its work go on. We should have not less than twenty thousand dollars to erect and refit the necessary buildings. We are unable to raise the amount without liberal assistance from abroad. We have appointed W. M. Reese, as our Financial Agent, to visit the different States and solicit contributions for our College. Brethren, sisters, and give him your prayers, your contributions and your influence. If you can help in any way, give what you can. Remember that in helping this College, you are helping every other good cause. "You are helping missions at home and abroad, you are helping our churches to secure educated pastors, you are helping education, you are at once helping every good cause." If you love the cause of Christ, an investment here will pay you in the long run as nothing else will. Let every friend help us, and our College will rise from the ashes the brighter, the stronger, and better for the burning. Done by authority of the Board of Trustees of Mt. Lebanon College.

L. A. TRAYLOR.

### POPLARVILLE.

MAY 4th, 1886.

As I have just written to you in regard to my last mission tour, I will now add that we are very hopeful at Poplarville. Miss Mollie has moved into her new house and the school moves on gradually. The Baptists in and around this town are waking up to the grand possibilities that lie out before them, and here is the proof. A good Sunday School, a weekly prayer meeting, a good resolution to build a church house and seven subscribers for the RECORD.

T. D. BUSH.

The Executive Board of the Aberdeen Association will meet at Center Hill church Saturday, before 5th Sunday in May.

W. L. GIBSON.

### EARNEST WORD TO THE BAPTIST BROTHERHOOD.

On the night of March 7th, 1886, the building, Furniture, Library, Apparatus, of Mt. Lebanon Baptist College were totally destroyed by fire. The College was founded by the Baptists of Louisiana in 1853, and, during 33 years of her existence, has done good work in the cause of education and Christianity. During this period she has presided over by a number of eminent Baptist leaders and educators of whom we mention Dr. Brother J. W. E. Paxton, the sainted Jesse D. D., so well known for his connection with Furman University, in its incipency, Howard College, Ala., the Domestic Mission Board of S. B. C., and other prominent educational enterprises. Dr. Hartwell, while President of this College, was followed by the eminent and Dr. Wm. Carry Crane, after President of Baylor University, A. S. Worrell, D. D., and all of like reputation and influence; amongst its Professors we mention E. Courtney, J. Boardman, Missionary to China, and the

W. E. Paxton. We cannot but with such teachers, the best school should comprise the best, most useful and intelligent of this and other amongst these we mention Dr. Ratcliff, Missionary to G. W. Hartsfield, D. D., and others equally well known who might be mentioned, and since the civil war, our school has passed through many vicissitudes and discouragements; but with an unshaken faith, she has risen up to every trial, and is to-day standing onward and upward in her work. Since the opening of the session, over 125 students have been matriculated, and seven Professors and one Instructor have been employed. Over twenty

others have received board and other worthy and needy people have been helped. Although, as above, we lost, on the night of March 1st, last, our principal building, library, furniture etc., by fire, the school the next morning on account of that the school was not suspended for a moment nor a pupil lost on account of the burning. But this accident is merely temporary. We will build or close our school. Mt. Lebanon College is the only Baptist college in operation in Louisiana at this time. The denomination in this State is weak in numbers and finances. Those who were our most wealthy and members have been impoverished by the dreadful overflows in the Mississippi and other rivers, and by other misfortunes, till they are incapable of doing much to assist us. We have a vast field of alarming destitution appealing to us for the gospel, demanding a large share of our scanty means. We cannot afford to let our College go down. The interests of our State, of the country, of the denomination and of humanity demand that its work go on. We should have not less than twenty thousand dollars to erect and refit the necessary buildings. We are unable to raise the amount without liberal assistance from abroad. We have appointed W. M. Reese, as our Financial Agent, to visit the different States and solicit contributions for our College. Brethren, sisters, and give him your prayers, your contributions and your influence. If you can help in any way, give what you can. Remember that in helping this College, you are helping every other good cause. "You are helping missions at home and abroad, you are helping our churches to secure educated pastors, you are helping education, you are at once helping every good cause." If you love the cause of Christ, an investment here will pay you in the long run as nothing else will. Let every friend help us, and our College will rise from the ashes the brighter, the stronger, and better for the burning. Done by authority of the Board of Trustees of Mt. Lebanon College.

Referring to the foregoing, I earnestly urge every one who reads it—every one and every friend to education, to send at least one dollar, and as much more as you can to help in this cause. W. M. Reese, Financial Agent, Mt. Lebanon, La. Please send me the above and send me a paper containing the same. W. M. REESE.

### HEBRON.

If permissible I would like to say a few words through the columns of your paper. I might say our paper, for it is a common thing to hear the people speak in words of praise about the improved condition of the RECORD; and express themselves as willing to help keep it so.

Nothing has been written from this part of the country since Brother Bush left us for Poplarville. Cold weather and rains have seriously interfered with the monthly services at Hebron church. Our pastor, Brother Anding, has, however, been punctual, filling every appointment this year after riding about 33 miles, he has already done a great deal of pastoral work, finding his way among all classes of members of our church, which is tending to strengthen the weak, and cause that spirit of lethargy which has been among almost the entire membership for some time, to disappear, and the result is, thus far, a better attendance at Conference meetings, and a larger congregation on Sundays. We have good, soul-stirring sermons from Brother Anding. He loves the people under his charge, and is, I am sure, gaining ground in their affections. God be praised that we are nearer unity now than we have been in a good while, that the cloud of discontent is rapidly disappearing, and sunshine is finding its way among us.

Our pastor never forgets to inquire about the Sunday-school although he has not an opportunity to meet with us, as we omit meeting on the fourth Sunday on account of service at the church. The Sunday-school has been carried on, irregularly, through the winter months. Since Spring has opened the increase in attendance has been marked. To-day was the time for reorganizing. Bro. I. N. Bush was elected Superintendent, D. C. Griffith, assistant, and J. E. Thomas, Sec'y. and Treas.

J. E. THOMAS.

### BLUE MOUNTAIN, MISS.

#### BRO. GAMBRELL:

For more than a week a precious meeting has been in progress at Blue Mountain. Up to the time I left there had been I believe twenty-six happy conversions, twenty-one awaited baptism. There were many things which made the meeting an exceedingly interesting one. First of all and best of all there were sweet assurances that the Lord was there. I have never been in a meeting where the stately steps of the Master could be more plainly discerned, and as a natural consequence there was abundant joy and abundant work on the part of Christians and there was deep seriousness on the part of sinners.

There were no "altar exercises" at all but there was much plain earnest private conversation, and that too in a great many instances at the request of the unconverted. There are zealous Sunday School teachers. These have done good work before and when the meeting came on, they were especially interested for those whom they had so long taught and prayed for, and many of them rejoiced in the fact that every member of their class was converted. They did noble service for the Master.

One thing impressed me much. There were so many young Christians who took an active part in the meeting. I believe all students in both schools who were Christians took an active part in the work. One young lady said to me "O the little room where a few of us meet every day for prayer is so sweet and holy." There is a good future for this noble young army of the Lord. The young principals of the two schools

all the teachers, indeed all who were in the meeting did noble service. It was to me a precious time, as I rode away after having been at Blue Mountain a week, my heart rejoiced at the thought that many a home in Mississippi and other States was made happy by the news that dear ones had been converted at Blue Mountain. The meeting was still going on and I hope to hear still further good news.

J. S. BERRY.

Baldwyn, Miss., May 6, 1886.

Many ladies admire gray hair—on some other person—but few care to try its effects on their own charms. Nor need they, since Ayer's Hair Vigor restores gray hair to its original color. It cleans the scalp, prevents dandruff, and stimulates the growth of the hair as in youth.

No other preparation so concentrates and combines blood-purifying, vitalizing, enriching and invigorating qualities as Ayer's Sarsaparilla. Quality should be considered when making comparisons.

The 1st and 2nd districts of the Aberdeen Association will meet in a Union meeting with Center Hill church, 12 miles west of Okolona, Friday before the 5th Sunday in May. A splendid programme has been arranged. Come.

E. E. THORNTON.

Ladies coming to Jackson for a day's shopping will consult their own interest and comfort by calling at the LADIES' EXCHANGE, on Capitol Street, two doors below Capital State Bank. Toothsome dinners, nice dainty lunches, delicious ice-cream and prime Tea and Coffee are served there on short notice. You need lose no time from your shopping as the Exchange is located right in the business part of the city. Call and see.

Gentlemen from the country coming to the city on business or pleasure would do well to take their meals at the Ladies' Exchange, two doors below Capital State Bank. That is one place where you get hot "corn-cakes" with your vegetables, and a meal served so quickly that you'll not miss the time you took to get it.

Our friends visiting Jackson on shopping errands ought to call on Mr. W. A. Whiting. He will sell you goods cheap, and tell you exactly the truth about them. Tell him the BAPTIST RECORD endorses him, and if he does not do you right charge us.

### OF INTEREST TO LADIES.

The new treatment for ladies' diseases discovered by Dr. Mary A. Gregg, the distinguished English Physician and nurse, which has revolutionized the entire mode of treating these complaints in England is now being introduced in the U. S. under a fair and novel plan.

Sufficient of this remedy for one month's trial treatment is sent free to every lady who is suffering from any disease common to the sex, who sends her address and 13 2cts. stamps for expense, charges, etc.

It is a positive cure for any form of female disease and the free trial package is many times sufficient to effect a permanent cure. Full directions accompany each package (which is put up in a plain wrapper) also price list for future reference. No trial packages will be sent after Aug. 1st., 1886. Address, GREGG REMEDY COMPANY PALMYRA, NEW YORK.



## BAPTIST RECORD.

## OUR PULPIT.

## CHRIST THE BREAD FOR THE WORLD.

BY REV. ALEXANDER MACLAREN, D. D.

"And Jesus took the loaves and when he had given thanks he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would."—John 6:2.

The narrative of the miraculous feeding of the five thousand is introduced into John's gospel with singular abruptness. We read in the first verse of the chapter: "After these things Jesus went over the sea of Galilee," i. e. from the Western to eastern side. But the evangelist does not tell how or when he got to the western side. "These things," which are recorded in the previous chapter, are the healing of the impotent man at the pool of Bethesda, the consequent outburst of Jewish hostility, and the profound and solemn discourse of our Lord, in which he claims filial relationship to the Father. So that we must insert between the chapters a journey from Jerusalem to Galilee, and a lapse at all events of several months, or if the feast referred to in the previous chapter be as it may be, the Passover, and interval of nearly a year. So little care for the mere framework of events has this fourth gospel; so entirely would the evangelist have us see that his reason for narrating the miracle is mainly its spiritual lessons and the revelation which it makes of Christ as himself the Bread of Life.

Similarly, he has no care to tell us anything about the reasons for our Lord's retirement with his disciples from Galilee to the eastern bank. These we have to learn from the other evangelists. They give several concurrent motives—the news of the death of John the Baptist; and of the desire of the bloody tyrant to see Jesus, which involved the necessity of rest for them; and, perhaps the approach of the Passover, which our Lord did not propose to observe in Jerusalem because of the Jewish hostility, and which therefore suggested the withdrawal to temporary retirement.

All the reasons concurring, he and his disciples would seek for a brief space of seclusion and repose. But the hope of securing such was vain. The people followed in crowds so eagerly, so hastily, in such enormous numbers, that no natural or ordinary provision for their wants could be thought of. And hence the occasion for the miracle before us.

Now, I think this narrative, with which I wish to deal this evening, falls mainly into two portions, both of which suggest for us some important lessons. There is, first, the preparation; and then there is the sign itself.

Let us look at these two points in succession.

1. First, then, the preparations for the sign.

Now it is to be observed that this is the only incident before our Lord's last journey to Jerusalem which is recorded by all four evangelists; therefore the variations between the narratives are of especial interest. And these variations are very considerable. We find for instance, that in John's account the question to as how the bread was to be provided came from Christ; in the other evangelists' accounts, that question is discussed first amongst the apostles privately. We find in John's narrative that the question was suggested even before the multitudes had come to Jesus. We find in the synoptic gospels that it arose at the close of a long day of teaching and healing.

Now it is possible that diversity of time may be the solution of the diversity of the person, proposing. That is to say, it is quite legitimate to conclude that John's account takes up the incident at an earlier period than the other evangelists do

and that the full order of events was this: That privately, at the beginning of the day, whilst the people were yet flocking to our Lord, he to one of the disciples alone, suggests the question, "Whence shall we buy bread that these may eat?" And that the answer, "Two hundred penny-worth of bread is not sufficient that every one of them may take a little," explains for us the suggestion of the same amount at a subsequent part of the day, by the apostles when they asked our Lord the question, "Shall we go and buy two hundred penny-worth of bread that these may eat?"

Be that as it may, we may pause for a moment upon this question of our Lord's, "Whence shall we buy bread that these may eat?"

Now, notice what a lovely glimpse we get there into the quick rising sympathy of the Master with all forms of human necessity. He had gone away to snatch a brief moment of rest. The rest is denied him; the hurrying crowds come pressing with their vulgar curiosity—for it was nothing better—after him. No movement of impatience passes across his mind; no reluctance as he turns away from the vanishing prospect of a quiet afternoon with his friends. He looks upon them, and the first thought is a quick, instinctive movement of a divine and yet most human sympathy. The question rises in his mind of how he was to provide for them; they were not hungry yet; they had not thought where their bread was to come from. But he cared for the careless, and his heart was prophetic of their necessities and quick to determine "what he should do" to supply them. So is it ever. Before we call he answers, Thy mercy, O loving Christ needs no more than the sight of human necessities, or even the anticipation of them, swiftly to bestir itself for their satisfaction and their supply.

But, farther, he selects for the question, Philip, a man who seems to have been what is called—as if it were the highest praise—an "intensely practical person;" who seems to have had little faith in anything that he could not get hold of by his senses, and who lived upon the low level of common sense. He always lays stress upon "seeing." His answer to Nathaniel when he said, "Can any good thing come out of Nazareth?" was: "come and see." A very good answer, and yet one that relies only on the external manifestation of Christ to the senses.

And so here, to the man who believed in his eyesight, and did not easily apprehend much else, he puts this question, "Where is the bread to come from for all these people?" This he said to prove him. He hoped that the question might have shaped itself in the hearer's mind into a promise, and he might have been able to stay in answer, "Thou canst supply; we need not buy."

So Christ does still. He puts problems before us, too, to settle; takes us, as it were, into his confidence with interrogations that try us, whether we can raise above the level of the material and visible, or whether all our conceptions of possibilities are bounded by these. And sometimes, even though the question at first sight seems to evoke only such a response as it did here, it works more deeply down below afterwards, and we are helped by the very difficulty to rise to a clear faith.

"Philip's answer is very significant."

"Two hundred pennyworth of bread are not sufficient." He casts his eye over the multitude; he makes a rough, rapid calculation, one does not exactly see the data on which it is based; and he comes to the conclusion, two hundred pennyworth (in our English money some £7 or £8 worth) would give them each a morsel. And no doubt he thought himself very practical. He was a man of figures; he believed in what you could put into tables and statistics. Yes! And like a great many other people of his sort, he left out one small element in his calculation, and that was Jesus Christ.

And so his answer went creeping along the low levels, dragging itself like a half-wounded snake, when might have risen on the wings of faith up into the empyrean, and soared and sung.

So learn that when we have to deal with Christ's working?—perhaps probabilities that can be tabulated are not altogether the basis upon which to rest our calculations. Learn that the audacity of a faith that expects great things though there be nothing visible upon which to build, is wiser and more prudent than the creeping common-sense that adheres to facts which are shadows, and forgets that the one fact is that we have an almighty Helper and Friend and at our sides.

Still further, under these preliminaries, let us point to the exhibition of the inadequate resources which Christ, according to the fuller narrative in the other evangelists, insisted upon. "There is a little lad here with five barley loaves"—one per thousand—"and two small fishes"—insufficient in quantity and very, very common in quality, for barley bread was the food of the poorest. "But what are they among so many?" And Christ says, "Bring them to me."

Christ's preparation for making our poor resources adequate for anything is to drive home into our hearts the consciousness of their insufficiency. We need first of all, to be brought to this, "All that I have is this wretched little stock; and what is that measured against the work that I have to do, and the claims upon me." Only when we are brought to that can his great power pour itself into us and fill with rejoicing and over-coming strength. The old mystics used to say, and they said truly: "You must be emptied of yourself before you can be filled with God." And the first thing for any man to learn in preparation for receiving a miracle is to know that all his own strength is utter and absolute weakness. "What are they among so many?" When we have once gone down into the depths of impotence, and when our work has risen before us, as if it were far too great for our poor strengths which are weaknesses, then we are brought, and only then, into the position in which we may begin to hope that power equal to our desire will be poured into our souls.

And so the last of the preparations that I will touch upon is that majestic preparation for blessing by obedience. "And Jesus said, make the men sit down." And there they sat themselves, as Mark puts it in his picturesque way, like so many garden plots—the rectangular oblongs in a garden in which pot herbs are grown—on the green grass below the blue sky, by the side of the quiet lake. Cannot you fancy how some of them seated themselves with a scoff, and some with a quiet smile of incredulity; and some half sheepishly and reluctantly; and some in mute expectancy; and some in foolish wonder; and yet all of them with partial obedience? And says John in the true translation: "So the men sat down, therefore Jesus took the loaves."

Sit down where he bids you, and your mouths will not long be empty. Do the things he tells you and you will get the food that you need. Our business is to obey and to wait, and his business is, when we are seated, to open his hand and let mercy drop. So much for the preparations for this great miracle.

II. Now, in the next place, word as to the sign itself.

I take two lessons, and two only out of it. I see in it, first, a revelation of Christ, as continuing through all the ages, sustaining men's physical life. And I see, second, a symbol of Christ himself the Bread of Life.

As to the first, there is here, I believe, a revelation of the law of the universe, of Christ as being through all ages the sustainer of the physical life of men. What was done then once, with the suppression

of links in the chain, is done again with the introduction of these links. The miraculous moment in the narrative is not described to us. We do not know where when there came in the supernatural power which multiplied the loaves—probably as they passed in the hand of the Master. But that as it may, it was Christ's that made the provision which all these 5,000. And I believe at the teaching of Scripture is in accordance with the deepest philosophy, that the one cause of all physical phenomena is the will of a present God, howsoever that may actually conform to the ordinary methods of working which people generalize and call laws. The reason why anything is, and the reason why all things change, is the energy there and then of the invisible God who is in all his works, and who is the only will and power in the physical world.

And I believe further, that Scripture teaches us that that continuous will, which is the cause of all phenomena and the underlying substance on which all things repose is all mediated and mediated by him who made. Our Christ is Creator, our Christ is Sustainer, our Christ loves the stars and feeds the sparrows. He was before things, and he has all things consist. He opens his hand—and there is the print of a nail in it—and satisfies the desire of every living thing.

So learn how to think of second causes, and see in this story a transient manifestation, in unusual form, of the eternal and permanent fact: Jesus took the loaves and distributed them that were set down.

And so, secondly, there is in the sign itself a symbol of him as the true Bread of the world. That is the explanation and commentary which he himself appends to it in the subsequent part of the chapter, in his great discourse which is founded upon this miracle.

"I am the Bread of Life." There is a triple statement by our Lord upon this subject in the remaining portion of the chapter. Three things. He says: "I am the Bread of Life." My personality is that which not only sustains life when it is given, but gives life to them that feed upon it. But more than that, "the bread which I will give," pointing to some future "giving" beyond the present moment, and therefore something more than his life and example, "is my flesh, which"—in some, as yet, unexplained way,—"I give for the life of the world." And that there may be no misunderstanding, a third, deeper, more mysterious statement still, "My flesh is meat indeed, and my blood is drink indeed." Repulsive and paradoxical! But in its very offensiveness and paradox proclaiming that it covers a mighty truth, brother, is this, the one food that gives life to will, affections, conscience, understanding, to the whole spirit of man, is that great sacrifice of the incarnate Lord who gave upon the cross his flesh, and on the cross shed his blood for the life of the world that was dead in trespasses and sin. Christ, our Passover, is sacrificed for us, and we feed on the sacrifice. Let your conscience, your heart, your desires, your anticipations, your understanding, your will, your whole being feed on him. He will be cleansing, he will be love, he will be fruition, he will be hope, he will be truth, he will be all. Feed upon him by that faith which is true eating of the true bread, and your souls shall live.

And notice, finally, here, the result of this miracle as transferred to the region of symbol. "They did all eat, and were filled"; men, women, children, both sexes, all ages, all classes, found the food that they needed in the bread that came from Christ's hands. If any man wants dainties that will tickle the palate of Epicureans, let him go somewhere else. But if he wants bread to keep the life and stay the hun-

ger, let him go to this Christ who is human nature's daily food.

The world has scoffed for eighteen centuries at the barley bread that the gospel provides; coarse by the side of its confectionery, but it is enough to give life to all who eat it. It goes straight to the primal necessities of human nature. It does not coddle a class, or pander to unwholesome, diseased or fastidious appetites. It is the food of the world, and not of a section. All men relish it, all men need it. It is offered to them all.

And more than that, notice the inexhaustible abundance. "They then they took up—not of the fragments, as our Bible gives it, conveying the idea of the crumbs that littered the grass after the repast was over, but of the 'broken pieces'—the portions that came from Christ's hands—twelve baskets full, an immensely greater quantity than they had to start with. "The gift doth stretch itself as 'tis received." Other goods and other possessions perish with the using, but this increases with use. The more one eats, the more there is for him to eat. And all the world may live on it forever, and there will be more at the end than there was at the beginning.

Brethren, why do ye 'spend your money for that which is not bread? There is no answer worthy of a rational soul, no answer that will stand either the light of conscience or the clearer light of the day of judgment. I come to you to-night, and although my poor words may be like the barley bread and the two fishes, nothing amongst all this gathered audience, I come with Christ in my hands, and I say to you, "Eat and your souls shall live." He will spread a table for you in the wilderness and take you to sit at last at his table in his kingdom.

## COMMUNICATIONS.

## PAUL'S PREPARATION FOR HIS GREAT WORK.

DEAR RECORD:

I wish to reply briefly to the query in your last issue concerning Paul's preparation for his life work.

I suppose it will be admitted that a call from heaven to do any special work for Christ must be twofold in its character.

The individual must first be called by God. Second a door of usefulness must be opened to such a one. If called to the ministry of the word, the church of Christ must be prompted by God's Spirit to open a door of utterance to the ambassadors of Christ, else the church has no authority over its own agents in the spread of the news of salvation, and the ambassadors for Christ must take charge of the churches by constraint which is not in accordance with God's word, 1 Heb. 5: 2.

If this be conceded, it follows of necessity that all the work done by Paul, prior to the time that the church at Antioch set him apart to his great work, was but preliminary and must have been preparatory to his regular work in the Ministry.

His conversion was startling, sudden and immediately produced a wonderful change in the persecutor.

In his own account, of his conversion it is clear that he knew God had appointed him to "go far hence unto the Gentiles, Acts 22: 7, 21.

Ananias had also been informed that God had selected Saul as "a chosen vessel to bear his name before the Gentiles and kings and the children of Israel, Acts, 9: 15.

It is clear he thoroughly understood his mission, "For he did not confer with flesh and blood neither did he go to Jerusalem; but went to Arabia and remained there for three years. Gal. 1—15: 12.

"Yes true Arabia is a term vague and uncertain in its import, sometimes it includes Damascus, sometimes it ranges over Mt. Lebanon itself and extends over to the borders of Belvia. The gardens of Da-

mascus were on the range of the desert. Damascus was almost as much an Arabian as an Assyrian town.

(See Conybeares' life of Paul, page 90.

Moses and Elijah had trodden there before Paul did, and a greater than the great Lawgiver and Prophet had gone forth into the desert before he came forth to minister to mankind.

If Paul was not in a similar manner preparing for his great work. What could Paul have been doing those three years?

His tastes for literary acquisitions had been formed previous to that time—for he had been a student at the feet of Gamaliel. His zeal for Christ had been fully aroused for he had preached the word boldly at Damascus.

The only reasonable answer that can be given is that he was carefully preparing himself for his great work—or he could not have wrought so faithfully and "arduously" in succeeding days in spreading the glad tidings of great joy, either in earnest speech, or far reaching epistles.

Just about the time that these three years expired, a revival broke out in the Gentile church at Antioch. For some men of Cyprus and Cyrene had gone there and spake with the Grecians, preaching Jesus and the hand of the Lord was with them, and great numbers believed and turned to the Lord, Acts 11—19: 26.

Tidings of this having spread to Jerusalem, the brethren there were anxious to know the extent of this revival, and sent Barnabas down to see how matters stood in the new field. But he having seen the "grace of God exhorted them all that with purpose of heart they would cleave to the Lord, Acts 11—23.

His heart now overflowing with joy and knowing (both from Saul and Ananias) that an Apostle to the Gentiles had been called, and doubtless feeling that the time had come when a door of utterance was being opened, went to Tarsus to seek for Saul, for Saul having incurred the displeasure of the Jews at Damascus, had to be let down the city wall by night. We have his life—Acts 9—23.

He next had gone to Jerusalem and had met with similar treatment for the Jews went about to slay him. Which when the brethren knew they had brought Saul down to Caesarea and sent him to Tarsus.

Now Barnabas having kept up with the signs of the times went down to Tarsus and brought Saul to Antioch, "And it came to pass that a whole year they assembled with the church and taught much people Acts 11—26.

A persecution set in at this time during which James was killed and Peter imprisoned.

"It was after this, as the brethren at Antioch ministered to the Lord and fasted, the Holy Ghost said separate Barnabas and Saul for the work whereunto I have called them, Acts 13—2.

Thus four years at last had passed away since Jesus had met Saul on the way to Damascus, three of which had been spent in Arabia, one in assisting Barnabas in a revival meeting, before God's spirit communicated the fact by the Spirit through the church to set Saul apart for the work for which he was called.

This view accords with the general tenor of God's word. The disciples were called—but Saul personally by the Master himself, but that call was not fully ratified until in the upper room they had assembled (Judas being absent) and the Spirit bore witness that they were called by the King of Heaven as Royal Ambassadors to the assemblies of the earth.

Paul also informed Timothy to "lay hands suddenly on no man, 1 Tim. 1—22.

Time being required to find out whether a mistake has not been made even in the individual himself. Lest he should run without



being sent, others judge of our qualities better than can ourselves.

"If we could see ourselves as others see us

From many an evil it would free us

And save us from a thousand sins.

This view also accords with Peter's words.

Feed the flock of God which is among you taking the oversight thereof not by constraint but willingly. 1 Nebi. 5-2.

How could Paul take charge of his work, willingly unless the spirit of God working in the church had raised its membership unanimously to set him apart to his great work. For these reasons I think that all Paul's work prior to the time he was set apart by the Antioch church, was purely preliminary and preparatory.

I submit my views with diffidence knowing that much might be said on my view of the subject. More light will be welcomed; but controversy is not wanted. I have too much work at home.

I am yours fraternally,

JAMES EVANS.

Monroe La.

#### THE GIRAFFE IN THE PEW.

A short time since the RECORD gave us information concerning certain ministers who were so far outgrowing the churches that places could not be found in Zion where they might display their talents. The alarm was given that this class of preachers was increasing, and the question gravely put, "What shall we do with these Giraffes?" The editors said something about turning them out to graze for awhile.

Well, that will do to dispose of the Giraffe preacher, but where that tall, ungainly animal is found in the pew the disposition of him becomes another matter. He is not to be got rid of in that way. It is not according to Baptist usage, and the good old way of doing things is not to be given up just to get rid of some high-headed Giraffe in the flock.

My experience with this brother is that it is difficult to manage him. He is heady, high-minded, and sometimes hard-hearted. He must have his way, or he gets wrong, and his way is generally wrong.

He lives in a lofty realm all to himself where no mortal man dare invade. Though he is not an angel, yet he cannot say with the Apostle, "I am also a man." As for the sincere milk of the word, he does not know when such infantile food was his relish. The difficulty with him is to find out who can feed him with meat strong enough. The pulpit must often remain vacant for a season, though others are hungering, till the man can be found who is able to edify him. Indeed, it is his frequent complaint that the expounded Word is of no profit to himself, and that he must look for his supply through other sources. For instance, he boasts of his ability to get his spiritual food direct from the Bible, and then to finish off well his weekly supply of manna, he takes for desert, Talmage or Sam Jones with a gusto. "Now that's preaching." "That's what we need in our pulpit."

This big brother goes to Church, but not for instruction; perhaps for worship, but certainly to see that things move off well. While others are listening with gaze intent, and tears trickling from the eye, this poor man over in the amen corner, with face buried in his hands, his mind far away, wrapped in his own grand and gloomy thoughts, is reveling in truth more rapturous and profound than the living words of truth poured forth from the preacher's burning heart.

He is learned in all the "isms" of Christianity, he knows theology, he is sound in the faith. He can talk of the doctrines and of the business side of religion, most engagingly; but how strangely silent when there is a tap at the door of the heart, when soul yearns for communion with soul! The giant becomes the pigmy.

Ministers frequently meet this

brother on pastoral committees, and sometimes they are right glad it was only a meeting. When they have answered all the questions, wise and foolish, about their work, whether they preach long or short sermons, whether they preach doctrinal or experimental religion, whether they preach to the children or not, whether they are popular and eloquent, and many other such questions, the poor preacher, if he is not starving for bread, turns away, finding relief in the prayer-book "Good Lord, deliver us." It is lamentable that this overgrown brother has membership in so many churches.

Christ has not told us anything about Giraffes in his flock. There are such animals in the kingdom of animate nature, but not in the fold of the Good Shepherd. He calls His people sheep, and sheep are gentle, tractable, and feed where the shepherd leads them, and all partake of the same kind of food. Sheep may be foolish, but they are harmless.

TIMOTHY

#### AN EVIL USE OF A GOOD THING.

The season for protracted meeting draws near, and the tired pastor and his eager flock betake themselves to writing for a preacher to aid them. This is exactly what they should do, praying God's grace to aid them in all things. But I wish to notice a growing tendency among our churches, the results of which I do not think are the best.

It is the experience of all preachers, that, as a rule, they preach better during a protracted meeting than at any other time. This is easily accounted for:

First, probably, he has not preached for these people before.

Second, the oft repeating services bring him and the people nearer together, and all of them nearer to God. A revival spirit ensues, and both preacher and people are enthused. Thus it proceeds for two or more weeks, and the Lord wonderfully blesses the meeting, and many precious souls have been converted unto the Lord. This is blessed. The Lord continue this work!

But the error, as I see it, to which I refer is this:

The common pastor gets no credit. It is whispered among his flock thus: "I wish our pastor could preach that way." "Wonder if he would entertain a call from our church." How fortunate those people are to have such a pastor, etc. The careworn pastor becomes discouraged. The flock forget that he has preached one hundred and five 105 sermons during the year, delivered 52 prayer-meeting talks, made at least, 365, comforted the sick and dying often. Yes, they forget all this. More, it never occurs to them that they may be reaping, then, the seed sown in tears by their earnest pastor, during a year's hard toil for his Master. It rarely occurs that the same man sows and reaps; but one man sows and another reaps: "Yes, reaping in harvest time the seed that another has sown."

Perhaps the invited minister is called, and he accepts—becomes their pastor. One year he labors with all the earnestness of his soul. Protracted meeting season comes again and with it a successor to the present pastor—if not actually, "I wish he were," "suppose we extend him a call," etc., make the pastor glad when they do call and he accepts.

Now, I love to join my church in asking a minister to aid in such meetings, I rejoice to see God's blessing's poured out upon the people, and precious souls counted unto God, and I heartily agree that the church has a right to call that preacher, or anyone else; but I protest most emphatically against the tendency hereinbefore referred to among our churches.

Pastors, what do you say?

The results, dear reader, of this way of doing things among our churches are: (a.) Itinerancy. The voice of the preacher's soul, "I wish I could get my heart more into this

work." I know I should feel but if I knew this is my home. Ministers and minister's wives leave home and home comforts equal to other folks in this world.

What encouragement is there minister to buy a home? Buy near a grand school where he educate his children, beautify home, become a citizen and be regarded by the people, preach Gospel of Jesus to the church his charge, if these things count.

J. T. BARRETT

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JACKSON, MISS., MAY 13, 1886.

## EDITORIAL.

## APPOINTMENT.

I will be at Carrollton Saturday the 15th, and the day following, hoping to meet many brethren and talk with them on the affairs of the Kingdom.

J. B. GAMBRELL.

## NOTES AND COMMENTS.

Not a Baptist in Mexico uses tobacco, and not one refuses to give to support the gospel.

The RECORD is doing more in my churches than any other agency employed. May it have the blessings of heaven.—J. R. Edwards.

The saints at Guntown must prepare for that Conference. Let the brethren prepare their best thought, the sisters will have the pies right.

A brother writes: I will try and send \$25 or \$50 for the young ministers at Clinton in ten or fifteen days. I hope they will not leave College.

From this date, (May 6) until Oct. 15th, or until further orders, the P. O. address of Elder R. E. Melvin will be changed from Camden, Miss., to Ennis, Texas.

We have repeatedly rejoiced over the consolidation of the two Texas papers. But the thing hangs fire. We will reserve the residue of our joy till it is done.

Every thing is moving on hopefully," writes a pastor, and he sends along with the hopeful tidings, \$15 for State Missions, which makes \$55 received from that church for State Missions.

Brother Piker writes, May 5th: A great revival is sweeping over the A. & M. College. Forty professions and one hundred anxious. Pastors of Starkville are doing the preaching. The Lord be praised.

Brother B. F. Jones, long connected with the Mississippi press was married to Mrs. Adelaide Regnard Jannet, of New Orleans, April 26. The RECORD extends its congratulations and good wishes.

Dr. C. H. Strickland administered baptism to thirteen converts in the State Penitentiary at Nashville, Tenn., on the first Sunday in April, the result of Sunday-school labors. We are not told what church received them.—Baptist Courier. May be none. They may form a church.

It would be well to vary the custom into which the Convention has fallen of listening to set speeches in regard to our missions, and at least give an opportunity for the discussion of the plans by which the missionary operations are conducted at home and abroad.—Baptist Courier. Decidedly. Free discussions are the very life of our conventions, and their safety too.

A good brother who is a member of one of our Rankin county churches, stepped into the office to subscribe for the RECORD, when we mentioned the name of his pastor and church, how his face lighted up! We liked to see it. It was an illustration of "esteem them highly for their work's sake," and "I love thy church, oh God," that really edified us.

Give us governors and other officials who will promptly administer the law to both great and small

without the least reference to the political power of any man or any organization of men, to the poor and to the rich alike.—Robeline Reporter. That is just what we want, but have not got in many places.

Rome has at last come to an agreement with Germany by conceding the right of Germany to revise her German appointments. There are 10,000,000 German Catholics who have been without priests or Bishops since 1872. The Vatican has made a great concession, which amounts to a renunciation of supremacy.

The temperance cause is progressing grandly here. I understand there are but three saloons in this county, and they are tied hand and foot. I never saw such a wonderful improvement in twelve months. Bless the Lord.—H. S. A.

The attendance upon the Georgia Convention was smaller than at any previous session it has been our privilege to attend. The interest was correspondingly small, as was evidenced by the Convention adjourning both morning and evening of the second day before the hours fixed for adjournment, simply for want of business.—Baptist Reflector.

We gave place last week to an essay by Deacon Cockroft on "Who are the Primitive Baptists?" Who has not proven that taking the name by our Hardshell friends is a bold assumption in the face of Scripture and history, then nothing can be proven. It is a valuable paper worthy of being preserved; or better, of being printed in tract form for a wide circulation.

It is a striking evidence of the flexibility of the American character that Ex-President Davis stood on the spot where 25 years ago he took the oath of office as President of the Confederate States, and used

devotion to the Constitution of the United States. There was a canopy of National flags over him. This ought to disarm northern hate.

The Morning Star (Catholic) tells us of an Atheistic Club in Paris, the members of which bind themselves not to mention the name of the Deity, not even in profanity. By one article "every man or woman may become a member from birth: the father shall sign for his children and guardians for their wards." This is a fair stand-off to infant baptism. The Pado-baptist seeks to bind his child to christianity by what he does for him; the Atheist seeks to commit him to infidelity in a similar way. There is as much sense on one side as the other.

On the first Sunday in May at the solicitation of some old friends who have been hearing me preach all my life, I went to Hazlewood church and preached for them, when to my astonishment a motion was made to call me to preach for them once a month. As I retired to let them say what they pleased about me, the vote was soon taken and a committee soon notified me that the vote was unanimous, and not only the church but all present being called on to vote—every man, woman and child (except one young man) giving a rising vote. That young man is a life-long invalid and couldn't stand up. How pleasant to think that in heaven all will be perfect and happy.—G. W. Hartsfield.

There were nine graduates from Jackson Baptist College this session. We attended the graduating exercises and were well pleased. The speeches and essays were creditable, though all showed race peculiarities. The recitation of The Little Pilgrim by Clara Dawson was really very excellent. We do wish the people generally knew of the excellent work done in this school. There is far more than mere teaching, there is character building.

"Do all the good you can" the topic for President Ayres dress to his graduating class week. Very tenderly he said love you all, and if I hear a while that you are doing good love will be satisfied. Never the cost of doing a good deed. Whatever the cost, do good. God will plentifully reward you. We send out these words for ten thousand readers to meditate upon. May the blessed spirit of that good thought in many hearts.

## Southern Baptist Convention

## A LARGE GATHERING OF STRONG MEN. ENTHUSIASTIC GATHERING.

It is now ten o'clock a.m. beautiful audience room of the church, Montgomery, is well filled with delegates—400 we would say with many not in. Let us go around. Pres. P. H. Mell, thin aged, erect and alert, is in the Lansing Burrows and O. F. Garry, the secretaries, are in both with side whiskers and tailed, looking business-like.

All around the platform is a line of tables for the representatives of the press. Their papers are busy noting the proceedings. Above us, the galleries are filled with ladies, interested spectators what is going on below.

The Convention opens with singing, "I love thy Kingdom Lord," a limping way. President reads the 51st Psa., and Br. Hillsman, of Tenn., leads in prayer. The list of delegates by state read out preparatory to organization. The following are present from Miss.

J. B. Gambrell,  
E. B. Miller,  
J. H. Edwards,  
W. H. Carothers,  
M. V. Noffsinger,  
S. L. Hearn,  
H. F. Sproles,

E. W. Boseman,  
L. M. Stone,  
H. M. Long,  
J. J. Jackson,  
Geo. Whitfield,  
Walter Trotter,  
S. O. Y. Ray,  
J. T. W. Mathis,  
J. T. Barrett,  
W. A. Mason,  
B. D. Gray,  
R. A. Cochran,  
L. R. Burress,

And these are delegates from La.  
E. Z. F. Golden,  
M. C. Cole,  
F. C. Gregory,  
A. P. Scofield,  
W. S. Penick,  
C. W. Tomkies,  
Boling Williams,  
Dr. J. H. Cunningham,  
T. B. Harrell.

Dr. P. H. Mell is re-elected president by almost a unanimous vote. While the votes for vice-president are being counted, J. W. M. Williams, of Md., spoke. He felt more he looked at our work, than we need in reality but one thing spiritual power; not machinery, facts, but love to God and man. "The greatest power in the universe is love. If you could find a being in the universe who loves more than God, you would find a being stronger than God. But that you cannot do, for God is love."

"Mr. Webster was once asked 'What is the greatest thought you ever had?' He replied: 'My individual responsibility to God.' Satisfaction depends on the use of personal pronoun."

Dr. Ford, of Mo., spoke of meeting in this place 31 years ago, and the difficulty of getting here, and the fervent piety of the old brethren.

The election of the present secretaries is announced, also, the election of B. Manly, of Ky., J. B. T. of Mo., J. B. Hawthorne, of Ga., J. C. Furman of S. C., Vice Presidents.

Pres. Mell, on assuming the chair for the session, took occasion to deplore the growing custom of

plauding, saying that the right to applaud carries with it the right to hiss.

Gov. Watts, of the First church, delivered the address of welcome in behalf of the church and community. Brother Watts is a man of strong frame, noble bearing and a very good speaker. He regretted that it could not be the Baptist Convention of America instead of the Southern States.

Dr. F. M. Ellis, of Baltimore, formerly from Boston, was called on to reply, which was very happily done. Brother Ellis is a man of fine make up, makes a strong impression as a man of piety and power.

Brother Owens, of Va., moves the appointment of a committee of 3 to make a note on the death of Eld. Reuben Jones, of Va., late Vice-President of the Convention.

## EVENING SESSION.

Sect. Tichenor read the report of the Home Mission Board. It is impossible to present anything more than a synopsis which is taken from the report:

"This year, by the Divine blessing, we are enabled to report 230 missionaries, 9,599 weeks of labors and 3,812 baptisms. In these four years our missionaries have been increased nearly three-fold, our weeks of labor over five-fold, and baptisms by our missionaries fifteen-fold. It will be noted that the progress of mission work and results has been much more rapid than the increase in contributions. Our contributions four years ago were \$45,195.27, while this year they are but \$90,000.

The rapid growth of this great work is most encouraging. We append the concluding items of the report.

Thus with a two-fold increase of funds we have increased our work five-fold, and its results fifteen-fold.

These results have been secured by combining our efforts with those of our brethren who live upon our mission fields and using our funds to stimulate their energies to do the work.

which lie at their doors and so near their hearts. In no other way could it have been accomplished.

The aggregate contributions of the Board for the first decade from 1845 to 1855 were about \$100,000. For the last decade, from 1875 to 1885, the contributions were about \$300,000.

May we not hope that those of the next decade will reach the sum of \$1,000,000? Even this sum is too small to represent either the ability of the denomination or the needs of this field.

The ultimate end of all Christian efforts is to give the gospel to every creature, and every Christian organization—all our churches, Sunday-schools, Mission Societies, Associations and Conventions—are to be valued by the influence they exert in the accomplishment of this end. They are worth just so much as they contribute to the perfection of this grand design of our Savior and no more. Let our Home Mission work be estimated by this rule.

The evangelization of this country is the prime factor in the world's conversion. From our American churches, more largely than from all the remainder of the world, must be drawn both of men and means to conquer the world for Christ.

Without the consecration of the resources and energies of our people to this mighty task, there seems, to human eyes, little hope for the spreading of the gospel to the ends of the earth. This land of ours must be the base of supply for the host of God that invades the dark heathen realms. From our churches must go forth ten thousand consecrated soldiers of the Cross, an immortal band, to subdue the nations. To sustain them, we must have strong, active, liberal churches at home, organized for the Master's work and thoroughly in sympathy with his loving purposes to man.

We must fill our land with the truth: consecrate to our King the spiritual power of its sixty millions of people; subordinate all its vast material and industrial resources to the work of the Lord; make its commerce tributary to the great ends of human redemption; transmute its gold, and precious stone into the bread of life to feed the starving nations; then, and to us it seems not till then, over this darkened earth will righteousness go forth as brightness and salvation a lamp that burneth."

Secretary Tupper read an abstract of the reports of the Foreign Mission Board. The report is printed, and deals much in details. The year has been one of great blessing.

The missionary force has been enlarged. A spirit of hopefulness characterizes the missionaries. The Foreign Mission Journal has been a little more than self-supporting. We clip these facts from a city paper:

"In 1885 there were twelve missionaries from the United States laboring for us in two countries, now there are over fifty located in the five continents of the globe. The contributions of the churches have almost kept pace with the progress of the work, so that the amount reported now is nearly three-fold the amount reported that year. For all this, the Board thank God and take courage. But the toiling time it not the season for special congratulations. 'He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bearing his sheaves with him.'"

The following is a synopsis of the condition of the various foreign missions, and the work of the past year:

## MEXICAN MISSIONS.

Stations and Missionaries—Salt Lake: W. D. Powell, Mrs. Powell, Miss Addie Barton, Miss M. C. Tupper, Miss M. E. Graves and three teachers.

Rio Grande District: W. M. Flournoy and Mrs. Flournoy. Potosi and Parras: F. M. Myers, Miss Annie J. Maberry and Senor Gonsalvez.

Monclova District: Senor Rodriguez. Statistics—Baptized, 87; scholars, 216; church members, say, 270.

## BRAZILIAN MISSIONS.

Stations and missionaries—Rio de Janeiro and Santa Barbara: W. B. Bagby, Mrs. Bagby, Senor Mesquita E. H. Soper, Miss Nina Everett, E. A. Puthuff, Mrs. Puthuff.

Bahia and Maceio: Z. C. Taylor, Mrs. Taylor, C. D. Daniel, Mrs. Daniel, Senor Teixeira.

## STATISTICS.

Rio: Baptized, 6; received by letter, 4; membership, 18; contribution

\$350. Santa Barbara: Baptized, 4; membership, 50; contributions, \$75.

Bahia and Maceio: Baptized, 13; membership, 13; contributions, say \$60.

## ITALIAN MISSION.

Stations and Missionaries—Rome: George B. Taylor, J. H. Eager, Mrs. Eager and Signor Torre.

Torre Pellice: Signor Paschetto. Milan: Nicholas Papengouth.

Venice: Signor Bellondi. Bologna: Signor Colombo.

Modena: Signor Martinelli. Carpi: Signor Fasulo.

Bart and Barletta: Signor Volpi. Naples: Signor Basile.

Island of Sardinia: Signor Cossu. Pinerolo: Signor Ferraris.

## STATISTICS.

Baptized, 24; church members, 288.

## AFRICAN MISSIONS.

Stations and Missionaries—Lagos: W. J. David, P. A. Eubank, Mrs. Eubank, S. M. Cook, with four native assistants and teachers.

Abeokuta (P. O. Lagos): W. W. Harvey, Mrs. Harvey, C. E. Smith, Mrs. Smith, and one assistant.

Ogbomoshaw: L. O. Murray, native evangelist.

Gann: Native evangelist.

Hausser Farm: Native evangelist.

## STATISTICS.

Baptized, 18; membership, 125; pupils, 220; contributions, \$230.

## CHINA MISSIONS.

STATIONS AND MISSIONARIES—NORTH-ERN CHINA—P. O. CHEFOO.

Tung Chow Mission: T. P. Crawford, Mrs. Crawford, Mrs. S. J. Holmes, Miss Dottie Moon, N. W. Holcomb and D. W. Pruitt.

Whang Hien Mission: J. M. Joiner, Mrs. Joiner, E. E. Davault and Mrs. Davault.

## CENTRAL CHINA.

Shanghai: M. T. Yates, Mrs. Yates, D. W. Herring, Mrs. Herring, Miss Ruth McCown; assistant pastor, Wong Ping San; Chapel keeper—a licentiate, Wong Year San; sex-

ton, P'ay Sian Su.

Kwin San: See Tay San, pastor. Soochow: Tsu-nye-Shang, a licentiate and chapel keeper.

Chinkiang: William J. Hunnex, Mrs. Hunnex, R. T. Bryan and Mrs. Bryan.

## SOUTHERN CHINA.

Canton and Vicinity: R. H. Graves, Mrs. Graves, Miss Lula Whilden, E. Z. Simmons, Mrs. Simmons, Miss Sallie Stein, Miss Emma Young and native assistants and Bible women.

Macao: F. C. Hickson and Mrs. Hickson.

## STATISTICS.

Tung Chow Mission: membership, 103.

Shanghai Mission: membership, 99; contributions, \$151.86.

Canton Mission: Baptized, 17; membership 347; contributions, \$448.38.

## TUNG CHOW MISSION.

Dr. Crawford being absent from the mission no report of its work has been forwarded to the Board.

## CANTON MISSION.

The war with France was a great hindrance to our work. The Chapel in Tsing One was partially destroyed by a mob in 1884, and the one in Sai Nam that was taken from us have not been restored. Three girls' schools and two boys' schools, given up on account of the troubles, have not been re-opened. Many people well-disposed and interested have been driven away by persecutions and hatred. We have been bitterly persecuted, vehemently hated and vilely slandered by the heathen. But there are signs of better times.

## CONCLUSION.

This report is presented to the Convention with a profound sense of the vastness and sacredness of the work committed, by the Providence of God, to the hands of the Board, the imperfection of their most faithful endeavors to promote its inter-

ests, and the utter inability of man to conduct successfully and hopefully this grandest enterprise of God earth without unflinching faith, persistent purpose and an abiding consciousness of the presence of the covenant keeping Jehovah. Fitting means must be instituted and vigorously pressed; but not more misguided, are they, who ignore such means while they look for divine help, than they who fancy that any human plans and instrumentalities can promote the Kingdom of God among men without the all-powerful agency of the Holy Ghost to arouse saints to greater devotion and to save the nations with the great salvation.

The Secretary said the Board was not discouraged, but hopeful.

## BROTHER ALBERTO J. DIAZ

missionary to Cuba, a Cuban by birth and education. He seems 30 or 35 years of age, is dark, stoutly built and evidently intelligent. He speaks broken English. He tells how he got to be a Christian and Baptist—a lady gave him a New Testament.

The Episcopalians and Methodists tried Havana and gave it up. There are six Baptist churches in Havana.

There are two Chinamen preparing to preach to their countrymen. They could have 3000 Baptists, but they are careful. The reason why there are so many Baptists there is because everyone works with the people. Everyone carries a New Testament. We do nothing in Cuba without prayer. The first one I baptized in Cuba was my mother. I was so glad I could not talk. We have sent out two missionaries, one to Spain and one to the United States. We received our salvation from the United States and we be to pay back.

At night the services were opened by a very well rendered voluntary—we reckon—and Dr. Biting, of Philadelphia, read a Scripture lesson. The singing was good and prayer fervent.

The preacher is Brother J. B. Hawthorn, of Atlanta. The house



is densely packed.

"Where is the Lord God of Elijah?"

We will not attempt a full report but will only touch the points of the speaker.

The God of Israel is just as accessible to us as to our fathers. "The greatness of Elijah was not his, but his God's. The power which the prophet had has always been in this world. All the prophets had it. The patriots had it. John, the Baptist, had it. After the death of the Apostles physical miracles ceased, but spiritual miracles have not ceased. Every man who leads a soul from death to life is a miracle worker, just as was Peter or Paul. There never was time when we did not need supernatural power in the world to further the work of redemption. Let not Satan delude us with the idea that by our culture and by the arts of oratory, we may accomplish what only God can do fallen humanity. We are warranted to expect greater displays of divine providence than the Apostles ever saw. Every Christian Sanctuary ought to be more famous than Mt. Carmel.

My observation teaches me that when a man lets the supernatural drop out of religion he is not long in letting everything else vital drop out. Such a man has very little to do with our God, and it is very certain that our God has very little to do with him. I suspect that infidels have a special fund to supply our Baptist ministers with their literature. I receive it by the armful.

They must think me a hopeful case. What we need is a return to the faith of our fathers. Baptism in the Holy Ghost is nothing but being immersed into the very bosom and being of God. Such an immersion will burn up all mean motives and fit us for noble service. If there is anything under God's sun that deserves the contempt of the world it is a cowardly, time-serving, self-seeking pulpit. It is the men in our own pulpits, and the men that hold membership in our

Brother Howard of the True Baptist spoke next and said he thought the South could and would solve this problem.

J. B. Gambrell thought it was everybody's business and was glad to acknowledge the work done by our Northern Brethren.

The discussion was continued by Brother Hornady, of Ga.

Secretary Tiehenor got the floor and asked that Brother McDonald, of Ga., to speak for the Board.

Brother McDonald said he could not solve the Negro problem. He was concerned about the white problem, what are we to do. Generous recognition of help from the North, of men, women and money. A fitting tribute was paid to the piety and culture of Northern teachers in the South.

The Board wants to raise \$10,000 specially for work among the colored people. Atlanta will give a sixth of it. A beautiful allusion was made to Va., and Mass.

By invitation Brother G. D. Olden, President of Colored Baptist Convention of Tenn., spoke. He speaks remarkably well. There is no race on earth more humble than the Negro, and he said too many good things to report.

"I do not believe in mixing up the pulpit with politics." "The politician has his own nest in view to feather, and they are willing to do that at the expense of every colored pulpit in the South.

Brother J. A. Hackett, of Texas, got the platform and said he was used to following colored Brethren. He began his ministry with the colored people. The Americans made a mistake in dealing with the Negro. The South thought the Negro ought to stay where he was, the North thought he ought to be on top. There are many things which ought to be done, and it seems they must be done, but the way does not open; we wait and God solves the difficulties. So God is solving the Negro problem.

"I had the good fortune to be brought up with the Negroes."

Another Baptist sister from London, other things, sent both through Bro.

Some effort was made to amend the report so as to restrict the Board, but the Convention was not disposed to hamper their servants.

#### EVENING SESSION.

After the usual opening service, Brother Eagle, of Ark., presented the report on the resources of the Home Board. It is recommended that \$55,000 be put in the hands of the Board. Brother Eagle followed up the report by a sensible explanation of the practical import of the Board.

Brother Green Clay Smith of Ky., urged large contributions to Home Missions.

Elder W. S. Penick, Associate Editor of the Record rose to call attention to a great missionary field in La. There are 250,000 French speaking people in Southern La., who are anxious to hear the word from our missionaries. Our own people likewise need your help. I have traveled over the State and my opinion is that according to population La., Baptists are as intelligent as any in the country. I believe we are on the eve of a great development. I came to ask you to help us just now, and in the near future La., will pour back into your treasury a rich reward for all the aid you find it in your heart to give."

Brother S. Henderson spoke in favor of an enlargement, "we are but in the twilight of benevolence. I can take the tobacco bill of the country and support all the missionary force of the Convention and have enough to support all our educational institutions."

Brother Leavett, of Fla., spoke. "We are rising in Fla. I was never in a State where the churches are so pervaded by the mission spirit." If we open our hearts to all the world, our own work will not suffer."

Brother N. A. Bailey, of Fla., after much difficulty got off on a speech for his State.

Brother Wood said the way to

raise money is to lay by in every week. A Baptist church like a good milk cow, feed often, good food, and milk often and dry. That is the way to get money.

Brother Womack, Editor of the Evangel, spoke for Ark. They want the co-operation of this Convention. It was a concise, forcible speech.

Elder E. W. Warren presented the report on Kind Word, which presented the facts already known of the people and its kindred publications. Adopted without discussion.

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Saved My Life,

and also the life of my little son. As he is troubled with Croup, I dare not be without this remedy in the house." Mrs. J. Gregg, Lowell, Mass., writes: "My children have repeatedly taken Ayer's Cherry Pectoral for Coughs and Croup. It gives immediate relief, followed by cure." Mrs. Mary E. Evans, Scranton, Pa., writes: "I have two little boys, both of whom have been, from infancy, subject to violent attacks of Croup. About six months ago we began using Ayer's Cherry Pectoral, and it acts like a charm. In a few minutes after the child takes it, he breathes easily and rests well. Every mother ought to know what a blessing I have found in Ayer's Cherry Pectoral." Mrs. Wm. C. Reid, Freehold, N. J., writes: "In our family, Ayer's medicine have been blessings for many years. In cases of Colds and Coughs, we take

Ayer's Cherry Pectoral, and the inconvenience is soon forgotten."

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## HOME CIRCLE.

Conducted By Mrs. M. T. Gambrell.

## POETRY.

## MOTHER'S HEART IS TRUE.

So weary of playing, and tired and cross,  
The little heart pained by some grievous loss,  
Or by some fear oppressed;  
Poor little child do not fret and weep.  
Mother will soothe you to happy sleep  
Upon her loving breast.

Disappointed at school or play,  
Your marbles lost, or some pet astray,  
The day has lost its joys.  
Don't be discouraged; while mother lives,  
All the best of her life she gives  
To help her girls and boys.

Maiden upon whose heart there gleams  
The first shy glow of love-lit dreams,  
Should sorrow come to you  
As it does to many for sweet love's sake—  
No maiden ever her heart should break,  
For mother's heart is true.

You who on manhood's threshold stand,  
While dangers lurk on every hand,  
And pleasure softly lures;  
Although some friends are false to you,  
And falsehood sneers "No love is true,"  
Your mother's love endures.

Whatever changes to you shall come—  
Whether she waits in an earthly home,  
Or land beyond the blue—  
Remember, whether you lose or gain,  
Whether your lot is joy or pain,  
That mother's heart is true.

—Selected.

## EDITORIAL.

## OUT OF THE DEPTHS.

Shakspeare gave to the literary world a touching picture of desolation in Lear, uncrowned but kingly, grieving over the ingratitude of unnatural children. It holds in it the full measure of bitterness to the father-heart, without one gleam of consoling light, one drop of healing balm. We have often wondered why the great poet had never essayed to paint the darker picture, a desolate mother sitting amid the wreck of her fondest hopes, the ruin

of her life wrought by the hands of her children! Was it because it seemed to him a scene too dark and damning for any place this side of pandemonium? Surely the devil hath no dart so fiery to hurl at a Christian woman's heart as the ingratitude and sin of wayward children. He hath no cloud so deep and dense for faith's obscuring as this, and yet this dire affliction too is comprehended in both the "all things" of Revelation. It can be borne; but how? "Thro' Christ that strengthens me," and is not this part of the divine mystery of the "working together for good" that the taking away by worse than death of the props upon which the faithful, loving mother-heart had hoped to lean when strength failed and bloom and brightness had given place to "sere and yellow leaf," has driven the worn woman to the laying of her broken heart under the touch of Christ's loving hand, has brought her to lean hard upon the strong arm of the mighty Deliverer. Surely life cannot offer a darker Gethsemane to any woman than a sinful, thankless child. With blanched lips she cries out: "Oh, if it be possible, let this cup pass from me." At times it seems impossible that grace can so strengthen her, that meek resignation shall break forth in tones sublime in submission—nevertheless not my will but thine be done. No comforting word can poor humanity offer to such sorrow, no earthly balm can heal such wounds, but words from the celestial city float down on the breath of revelation, saying: "when thou passest through the waters I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee."

Even though the dross of maternal idolatry blurs the reflection of the Master's face in the mother's life, the tender compassion of Jesus will not fail her, for being the same

yesterday and to-day and forever, He has as loving a sympathy for a sorrowing mother to-day as he had when he looked, from between two thieves, through the dark, on his own mother's grief and said, "Behold your son."

What shall be said in extenuation of the harshness in some church members who say, when a Christian woman's son walking in the ways of the world, falls into sin and degradation "served her right, I always thought she loved him too well, was too proud of him?"

What shall be said of those who delight in leading astray the children of Christian parents? God pity their fiend possessed souls! Years ago we heard a woman say, when the wrong doing of some preachers' children was being discussed by a select (?) crowd, "I always love to hear of preachers' children doing wrong, they set themselves up to be so good."

Involuntarily we glanced at her feet to see if her shoes did not hold the cloven feet of her master, her tongue at least held his poison. There are many hearts that hold enough of Christ's Spirit to reach out in yearning tenderness, with sympathy and prayers to all mothers sorrowing over sinful sons. A letter says, "help me to pray for my boy who was all my heart could desire until he fell under the influence of wicked men." May God touch the hearts of wayward sons and wicked men who would lead them astray.

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## YOUNG HOPEFULS.

Our band of Hopefuls is gradually increasing and I am glad to welcome each applicant. The success of this department depends on the young folks themselves. Bro. White's heart is deeply interested in the young and will, as he said before, do all in his power to make the column useful as well as attractive to the young. Are there not others, advanced in years, who will now and then send something for the

young Hopefuls?

## DOWNSVILLE, LA.

Dear Editress and young friends:

It is with pleasure that I grasp the opportunity of writing and expressing my thanks for the space in your valuable paper, which you were kind enough to give the young folks.

The dear old RECORD is a source of happiness every week. Although we do not take it my brother does, and I get to read it. I am as much interested as if I was a subscriber myself.

We have preaching twice a month at our church. Brother Edwards is our pastor. The people like him very much.

We also have Sabbath-school every Sunday, Ladies Aid Society 1st Saturday, and a children's Missionary Society organized by Sister Bolls the third Sunday in every month. All of which I am a member.

If I see this letter in print, I will write again soon. I will close wishing the RECORD and you a long and successful life, I remain,

Your sincere friend,

ORA ROBERTS.

## WHAT A BOY ACCOMPLISHED.

A boy who attends one of our Sunday-schools went out in the country the past Summer to spend his vacation—a visit he had long looked forward to with pleasure. He went out to help the men harvest. One of the men was an inveterate swearer. The boy, having stood it as long as he could, said to the man:

"Well, I guess I will go home to-morrow."

The swearer, who had taken a great liking to him, said:

"I thought you were going to stay all the Summer."

"I was," said the boy, "but I can't stay where anybody swears so;

one of us must go, so I went."

The man felt the re-

"If you will stay, I won't

and he kept his word."

Boys, take a bold stand

right; throw your influence

side of Christ, and you will

seed, the harvest of which

reap both in this world and

come.

## FOOTPRINTS.

BY S. WHITE.

Mrs. Gray—My dear friends, we are now engaged of the grandest studies that cupied the minds of men, gels, or I speak it with respect of God; viz: Love! So commence our meeting by of that wonderful love tie that all who are Christ's, whether in earth or in heaven. Let that beautiful hymn, "Blest tie that binds,"

Now let us talk together

about that wonderful love

love which passes knowledge

I am sure that you will be

ble (and I trust that you all

must have noticed how often

ence is made to love, or it is

of. I think that you will be

what surprised when I tell you

it is found in six hundred

enty passages in the Bible. That

must know that it is a subject

we can not exhaust! Oh, theme

"God is love." So it will be a

for eternity, it will be an act

for eternity, and those who

like Jesus will have the

love life. It is so wisely

by our loving Father that

little ones can have it in

and that you may have

lives is the reason we are

in those studies. Will you

select a text or incident from

life which shows his love

Make it a matter of study, a

stant thought. Talk to Jesus

it, try to exemplify it in your

and then in a future meeting

all the best of what you

in us and by us, by trying to

near to Jesus. You are, no

you, too young to commence

work, for you all know that

best day's work is done by

who commence in the morn-

feel assured that you have

this matter since we began

meetings, and are ready with

selections.

"Henry, what is your select

Henry—"Love one another

have loved you."

"Mary, yours?"

Mary—"Jesus loved Martha

her sister, and Lazarus."

Cora—"There is no fear in

William—"By this shall all

know that ye are my disciples

have love one for another."

Annie—"Greater love than

hath no man, that he should

down his life for his friends."

Mrs. Gray—I know there are

ny more of you who feel an in-

in this matter.

Let all the Young Hopefuls

in studying, living and walk-

the obedient, loving foot-prints

the loving Jesus for it will

useful lives on earth, and

lives in the home eternal.

## TEMPERANCE.

## POETRY.

## THE MOTHERS APPEAL.

BY ALICE E. H., MERIDIAN.

Oh, tempt him not the cursed

take;

O, woo him not with wiles that

so fair,

O, lead him not to brother to

Nor bring mother grief for

bear.

With aching brow, and vision

dim,

Through weary hours, through

night's rayless gloom,

I thought with dread of years

him,

And prayed he might escape

father's doom.

When long ago my baby's busy

feet

ave."

I and

bar;"

or the

on the

all sow

you will

that to

With grieving heart, too hot with care

to weep,

I hushed my happy baby one to rest.

I thought of coming days when "wait-

ing, I

With empty arms to let my darling

in,

Might almost pray that I might see

him die

Before he yielded to his father's sin.

And now those days have come—oh

tempt him not,

Nor lead to ill repute his manhood

prime.

Thou canst not rid his soul of one

dark blot,

Then lure him not to drunken haunts

of crime.

O, ask him not the cursed cup to taste,

To break the loving heart that yearns,

tonight;

Lay not the promise of his youth to

waste,

Nor speed his spirit on a downward

flight.

Mayhap, if left alone to choose his

way,

He may take that which honored feet

have trod;

O, seek not then to lead his steps astray—

Astray from duty, mother, home and

God.

Wilt thou not heed the suffering

mother's fears?

Remember thou shalt reap as thou

hast sown,

Would'st thou but garner broken hearts

and tears,

To bring thy God when all thy works

are known?

Then, tempt him not with ills that

seem so fair,

Hold not the cup before his famished

gaze,

The balm for wounded hearts is hid

not there,

And Heaven blesses not the drunk-

ard's ways.

Richmond presented behavior

analogous to the Silversmith's Union

of Ephesus, when her slum politi-

cians and degenerate bosses stirred to

baconists and their employees to

frenzy by saying, in effect, not only

is our craft in danger from these

temperance people, but the great

goddess, your trade Diana, will be

destroyed. Alas! that such vile

subterfuges should sway the vote in

the capital city of a grand old com-

monwealth that has such a glorious

history. All honor to the noble men

who were on the right side. They

were true Virginians, worthy of the

name.

One of that noble host, in a letter

in the Religious Herald, said: "Alas!

our old State has thrust her hand

down into the tears and blood of her

people for revenue. Oh! Virginia,

mother of States, for whom our

fathers died, and upon whose banner

they wrote this glorious legend,

'Always thus with tyrants,' you

have reversed your arms, and have

joined with the greatest of tyrants

in treading down your children."

Let Mississippi mark what caused

the failure of temperance people

there and strive to find from it a

sure, safe way by which right

rum may rule.

Now, for all who want to keep the

little snake (beer) here are some

things worthy of consideration;

Beer is very injurious to health

and destructive of life.—*Kant.*

Under the names of rum, brandy,

gin, whisky, wine, cider, beer and

porter, alcohol has become the bane

of the Christian world.—*Dr. Eras-*

*mus Darcin, 1800.*

Judging from my observation,

lager beer is quite as likely to gen-

erate murder and crime as the

stronger liquors. The one drunk

on beer is really more dangerous

than the one drunk on wine or

whisky.—*Dr. M. L. Holbrook.*

I am inclined to believe that beer

not only creates an appetite for

something stronger, but that its im-

mediate influence and effect upon

crime is more dangerous to the

Pattered through hall or clambered

up the stair,

Their careless music, making life more

sweet,

By following tired "muvver" every-

where.

Or when at eve the birds had gone to

sleep,



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